



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

From the Western Recorder.

DUTIES OF PRIVATE CHRISTIANS.

No. IV.

"Train up a child in the way he should go."

Mr. Editor—Having glanced at the more general duties, I am next to speak of those which are of a relative nature: And first of the duties of parents. The subject though a trite one, is very far from having been exhausted, either by ancient or modern writers. Would that the powers of the individual who now addresses you, were adequate to the task of presenting it to your readers, in all its magnitude.

Parents seldom appear to realise the full extent of their duties in relation to their offspring. Among those who are quite evangelical in doctrine and practice, as regards other things, we here find multitudes who incline either to the side of Arminianism and presumption, on the one hand, or to that of Antinomianism and unbelief on the other. A small number only, seem to have fallen upon the right medium. These, taking the directions and promises of God as their standard, have uniformly endeavored to maintain that "proper combination of faith, action and prayer," which is so essential in all things to the christian character.

The motto which I have chosen to day, exhibits an exact epitome of the parental duties. *"Train up a child in the way he should go."* The direction here given is absolute. It implies both power and obligation.

The first question of importance which here arises, is that which relates to the *depravity* of children. On this question I shall presume your readers to be entirely orthodox. Others may speak of the unstained purity of infants and young children, and hence endeavor to train them up in habits of religion, without imploring for them a change of heart. Not so with the readers of your paper. However they may chance to differ as to the presentation of this subject, they will not allow for a moment, that infants can be admitted into the pure society of heaven, without the application of the blood of sprinkling. If they hope for the salvation of infants, this hope is in accordance with the gospel terms. Hence they early dedicate them in the ordinance of baptism; and plead the promises of a covenant-keeping God in their behalf. Here is the first step in the religious education of children, and if it be taken in faith, may we not hope that those of them who die in infancy will be saved? This first step, we may charitably conclude, is effectually taken by

most christians who live in the real enjoyment of religion, and walk in near communion with God. Yet we cannot presume thus much in reference to the succeeding steps, when the life of the infant is spared. Eli of old is not the only example of practical delinquency on record, among the excellent of the earth; nor the only individual whose neglect has brought destruction upon his children, heart-rending affliction upon himself, and dishonor upon the cause of God.

I have said the first step in training up children, is to dedicate them heartily and prayerfully to God in the ordinance of baptism. This dedication, the ordinance excepted, should be repeated daily in the closet and in the family circle. Yet is it not evident, that here as in other departments of duty, prayer will be unavailing, unless it be seconded by correspondent action? If we would successfully implore the gift of cleansing for our children, then we must feelingly present them before the mercy seat, as the native subjects of moral pollution; and if we would obtain that realising sense of their condition which is so indispensably required, we must watch over the very earliest manifestations of the native character. Instead of fondly dwelling upon the fancied innocence and the angelic purity of children, we must constantly bear in mind, that with all their loveliness, they are the offspring of a corrupt fountain, the descendants of a fallen race, who must be either regenerated or lost forever.

Nor does the development of the native character take place at so late a period as is generally imagined. Careful observers of the infantile mind, will make daily discoveries, for weeks and months, not to say years, before others will commence the process. Nor does this require any uncommon share of discernment. Any person of good understanding, who will fix his attention to the subject with parental tenderness and assiduity, will very soon find that he has made progress in his undertaking. These daily discoveries, if accompanied with suitable reflection, can scarcely fail to awaken in the christian parent, that kind of solicitude which forms the burthen of effectual prayer; while without these discoveries, he may continue to confess his delinquency, and lament his want of a praying spirit in reference to his children, without making any nearer approaches to the mercy seat in their behalf.

I am aware that the current maxims of the world, are directly in the face of this theory. Perhaps, too, many real christians will be ready to join in condemning it. According to the common opinion, a full year must elapse, before any thing at all can be done in the way of discovery or culti-

vation. The parent who should begin the process of correction in ever so delicate a manner, before the child should be a year old, would be regarded by many as a very barbarian—a heathen man and a publican.

But is it true, that the tender object of a parent's care is all this while receiving no bias from the varied circumstances which attend it? Nothing is farther from the truth. From the first moment it opens its eyes upon the surrounding objects, it begins to make discoveries; and almost from the commencement of its cries, may you distinguish the tones of impatience and anger from those which are intended as the signals of simple distress. A total disregard of these facts necessarily tends to the promotion of irritability and stubbornness of temper. The truth is, that the child, in this case, will have been trained up for one whole year in the very way it *should not go*; and at the end of that period, its habits will have acquired such tenacity, as not to yield without the strong—not to say the *most grievous* application of the hand of discipline.

Here, doubtless, many of your readers will be ready to interpose the plea of incompetency.—Good government, they will tell you, is a natural talent, like many other things. *They* can never acquire it. Much less can they think of putting in practice, such a refined theory as this. But I would ask whether such persons have ever made any systematic efforts towards acquiring the desired faculty; and whether they have found by actual experiment, that the plan I have been hinting at, is more difficult of execution than the one which is ordinarily put in practice? Or rather let me inquire on the other hand, whether all their life long, they have not been treating this subject with entire neglect? Here lies the difficulty. Few persons are aware, that the faculty of governing, is in every instance gradually acquired by careful observation, experience and discipline. Alas! would such individuals display half the ingenuity in training up their children that they often do, in domesticating an inferior quadruped, we should see a very different state of things.

But the period when the child begins to express itself in broken language, is one of far greater interest. Previous to this period, the process of moral training will have been chiefly practical.—Parental complacency and displeasure; indulgence and privation, and as the last resort the rod of discipline, will have been discreetly employed, as the only means of inculcating notions of right and wrong. But now language is to be made the instrument of instruction, persuasion and admonition. This topic is in reserve for the next number.

Yours, &c.

AARON.

AN EXPERIMENT IN PROVIDING EXERCISE FOR STUDENTS.

Communicated for the Quarterly Journal.

It has long been an interesting and a difficult problem to find the mode of exercise most convenient and most beneficial to students in Literary Institutions. Diseases induced by inaction, and premature deaths among students are always pressing urgently for its speedy solution. As almost every valuable invention is made altogether, or is completed, by pursuing a train of experiments; so in this case, experiment has been often

consulted, but, hitherto with only partial success. Systems of exercise, technically called gymnastic, have been tried and found greatly useful. But, being unattended with any benefit except that of athletic action, their nature is little suited to the constant and daily pursuit of men. Walking is liable to irregularities; deficient in the degree of exertion required, and unequal in meeting the wants of the whole body. Agriculture in this climate must unavoidably be subject to long interruptions from changes of the weather and revolutions of the seasons. But there is another mode of exercise, of which some account has been published in a former number of the "Quarterly Journal." Of this, which at present appears to combine more advantages, and to involve fewer defects, than any other, some more particular account may be interesting and useful.

In the summer of 1827, a number of students in Andover Theological Seminary formed themselves into a Society; and, with the advice of two or three gentlemen, deeply interested in the cause of education, applied to some of the citizens of Boston for aid to procure a few sets of planes, and a little supply of other most necessary joiners' tools. The sum of nearly two hundred dollars was obtained—sufficient to furnish a shop for the accommodation of thirteen or fourteen persons at once. By organizing so that two could work at the same bench, succeeding each other, we were able to enlarge the society to the number of twenty-eight. The time, which our constitution requires us to labor, and which the society almost unanimously considers *as none too long*, is one hour and a half each day. This time has usually, but not invariably, been divided into three periods, one before each meal.

By the experience of utility from this regular exercise, and by the advice of the gentlemen who have so kindly aided us by their counsel and influence, we were encouraged to address to the Board of Trustees of the Seminary a request, that they would erect for our use a building large enough to admit a greater number of members. They immediately, with generous liberality, ordered the appropriation of two thousand dollars to this object. This sum has been expended under the superintendence of S. Farrar, Esq. in the erection of a stone building, 60 feet by 35, and three stories high. The lowest floor is appropriated to the storage of boards and timber, and the use of turning lathes. The second and third floors are occupied by work benches, of which there are enough for more than fifty workmen at one time. The number of members in the society is limited by the number of benches; so that each has the sole use of a bench, a set of tools, and a drawer for their keeping. Thus he is furnished with the most effectual motives to have his tools always in good repair, and is charged with a wholesome degree of responsibility for their safe preservation. That we are able to represent so good a supply of furniture for the shop, is due to the generous charity of the most distinguished patron of our Seminary.* Besides the rooms already mentioned, one next to the roof is a spacious depository of the products of our work. The principal of these are boxes (for wholesale dealers in various kinds of

* This gentleman gave for the object the sum of \$500.

merchandize, such as candles, soap, hardware, &c.) bedsteads, and hay rakes. It may be mentioned farther, that for the stability of the system, we have placed our constitution so far under the control of the Trustees of the Seminary, that no article of it can be altered, nor any added, without their consent.

Thus furnished and organized, we hope, by the continued approbation and bounty of men, friendly to our object, and with the favor of Providence, to introduce among the other improvements of these times, an important improvement in the mode of preserving life, and health, and vigor among those, who have been so much exposed, and so often victims, to the destroyer of them all.

The advantages, peculiar to this kind of exercise, are unfailing interest in something useful to be accomplished, sufficiently active exertion, and a regularity perfectly secure from interruptions. Whoever can compute the value of these advantages can understand the importance of providing the means necessary for mechanical exercise in a Literary Institution.

ROBERT HALL.

The Rev. Mr. Sprague, of West Springfield, Mass. while in England, gives the following description of Robert Hall.

Mr. Hall is of about a medium height, is rather inclined to corpulency, has a bold and striking countenance, and an eye the most expressive and piercing. The appearance of the man is altogether extraordinary; such as, if you never had heard of him, would lead you to expect that he would not speak long, without exhibiting intellectual greatness. He announced his text with so feeble a voice, that it required an effort for me to understand a word of it; and before he had uttered two sentences, I resolved on an attempt to obtain a seat nearer the pulpit. I accordingly stepped out of the pew in which I sat, and walked up the aisle, thinking it possible that somebody's compassion might be so much excited, as to induce him to offer me a more commodious seat; but being disappointed in this, I took my station on a bench in the aisle almost directly beneath the pulpit; which, though rather humble, afforded me an opportunity of seeing and hearing to the best advantage. For the first few minutes, I must acknowledge that I was disappointed. The manner was extremely feeble, and the thoughts were distinguished neither for boldness nor originality. Before he had proceeded far, however, I perceived that his feelings began to kindle, and that I was coming, almost insensibly, under a sort of electrical influence. Though not a word of the discourse was written, his delivery was extremely rapid, and every thought was expressed with as much precision and elegance as if it had been carefully committed to paper. There was the same length of sentences, the same graceful and flowing style, the same majesty of conception, by which his printed sermons are so strikingly characterized. His manner, as he advanced, became powerfully impressive; the awkward gesture, with which he began, of pulling the leaves of the Bible, he exchanged for a dignified and energetic motion of the hand; and his burning thoughts seemed to brighten every feature of his countenance, and nerve every muscle of his frame. His eloquence

was the farthest possible from any thing like rhetorical flourish; it indicated nothing like effort, not even the consciousness of its majestic power to sway, and melt, and agitate at pleasure; it seemed rather the natural and simple operation of a mind, which could not move without leaving behind it a track of glory, whose element was the brilliancy of the sun combined with the grandeur of the storm. His discourse, at its commencement, was like a stream at its rise, so inconsiderable that you might almost pass it without observation. In its progress it was like the same stream, expanding itself into a bold river, whose deep and chrystal waters, rolling in silent majesty, reflect the brightest images which the sun ever paints upon the clouds. At its close, it was like the same stream pouring itself over a mighty cataract, with an impetuosity which causes the earth to shake around you, and yet with all the brilliancy which the sun shining in his strength, and the rainbow casting its beautiful hues upon the surges, could impart. I had no doubt that I had had the privilege of hearing one of the noblest performances of this extraordinary man; and have since been informed that it was so regarded by his congregation, and that I might hear him constantly for a year, and probably not hear another equally eloquent sermon. I must acknowledge that after the specimen which I have had, I am quite prepared to accord with the popular sentiment in Great Britain that Robert Hall is the greatest preacher of the present day.

From the Sabbath School Treasury.

A DIALOGUE BETWEEN JAMES AND GEORGE.

Mr. Editor,—I sent you a communication for the last number of your S. S. Treasury, respecting George and James, who are now two interesting members of the Sabbath School. I hope your readers have not forgotten the incidents therein related. Especially do I hope that those who are engaged in teaching, remember how much George's teacher accomplished by one visit, in a family from which none came to the S. S. I hope indeed, that some are already going and doing likewise.

I have yet something more to say respecting George and James, which will perhaps serve to illustrate the duty of Teachers in another respect. James was put into the class next younger than that to which George belonged, and for three months he lost but one Sabbath. He felt all the interest he expected to feel from what he saw and heard, when he went in with George, to witness the exercises of his class.

It so happened, that the teachers of these two classes lived in the same neighborhood; and on every Saturday evening they spent an hour together, praying for their scholars, and consulting how they should manage their classes in the most profitable manner. This accounts for the fact that they both pursued the same general plan, and that the members of both classes felt the same lively interest.

George and James also lived near each other; and if they did not meet on their way to the house of God in the morning, they were sure to be in each other's company as they returned. While on their way home, a distance of almost two miles,

each was sure to tell the other every interesting thing his teacher had said, so that each had, to no small extent, the benefit of two teachers. They often repeated their whole lessons, mentioning, as they proceeded, all the explanations given. On one occasion, they had but just got out of the crowd at the close of worship, when James said, Well, George, we had a most delightful time in the S. S. to-day. Our teacher made it more interesting than common.

G. What was your lesson?

J. O, he didn't talk about the lesson merely; he told a great many things besides. It was because the lesson was about teaching in the synagogue, I suppose, that he said so much on that subject. He said the *Israelites* first made synagogues, at a time when they had not printed Bibles, as we have, but had them written with a pen. It was so much work to make them in this way, that only a few people had them at all. But some of the good kings and priests were so anxious to have all acquainted with the scriptures, that they appointed places for the people to meet together, and then set some one to read the scriptures aloud for all to hear. These places, where the people met to hear the Bible read publicly, because they hadn't any Bibles at home to read, were called synagogues.

G. Was that all that made your class-meeting to-day so interesting?

J. O no:—our teacher told us what many places in the Bible mean, that I didn't know any thing about before.

G. Tell me some of them James, will you?

J. One was in Psalms, (Ps. lxxx. 16.) about "the finest of the wheat," and "honey out of the rock." He said in the country of the *Israelites*, the wild bees made their honey in the crevices and clefts of the rocks, as with us they make it in hollow trees in the woods; so that "honey out of the rock," to them, meant the same as honey out of the forest, would to us.

G. Do you remember another.

J. There was another, but I don't know as I can hardly tell it. I don't remember where it was; but I believe it was about Edom making war upon Babylon. It said, "he shall come up like a lion from the swelling of Jordan against the habitation of the strong." (Jer. xlix. 19. or l. 44.) I didn't know what it meant at all; but our teacher said, that in the banks of the river Jordan were cells and caverns, which the lions had for dens. In the time of a flood, as the river swelled, the water would run into these caverns, and drive the lions out. They would come up exceedingly fierce and angry, so that nobody would dare to meet them. Then I understood it:—that the Edomites would come up in war upon Babylon, exceeding fiercely, like a lion from the swelling of Jordan.

G. Well, James, you are not sorry that you came into the S. S. yet, are you? Don't your sisters love to come too?

J. O yes; they talk about the S. S., or something they learn in it, almost every day.

G. But James, I was going to say, when you first began, just what you said,—that our class-meeting to-day had been very interesting indeed. I can now tell you the reason. Our teacher has been telling us the same thing your's has. I knew before that they met together every week to pray

for us; and now I am satisfied they study together, so as to be able to instruct us. James, we ought to love such teachers, and be careful to get good from their instructions.

These two scholars talked of the books they read, as well as of the lessons they recited. They evidently read attentively. I have drawn "*Lucretia and her Father*," to-day, said George; have you ever read it?

J. It was the first book I read, after I came into the school; and what made it more interesting, was, our teacher said he knew very well the place where *Lucretia* lived. It was a little village near New-Haven, in Connecticut. He had been there many times, and knew the minister, who, in the book is called Mr. M.

G. What book have you to-day, James?

J. "*Jack Halyard*."

G. That's the very book I read last week. I read it twice; for our teacher often advises us to read books the second time if we can. You won't know how to stop, James, after you once begin, till you are through it.

This is but a specimen of the feelings of these two lads towards the S. S., and of the use they made of their advantages.

The next Sabbath, the scene of their returning home was somewhat changed. They walked some distance with hardly a word, when James asked—did you know *Thomas L*——, a member of the class next older than yours, is going to leave the S. S.?

G. Why, no; that can't be. I shouldn't think he would be willing to leave; and I'm sure his father wouldn't be willing to have him.

J. But it is so. He told me it last week, and said he should have left sooner, if his father would have consented.

G. O, James! how can it be! what makes him leave?

J. He told me all about it; and I saw the tears twice, as he was doing it. He says his teacher is very often absent, and they have then sometimes one teacher and sometimes another, so that the class hardly cares any thing about the lesson. And besides, when they have their own teacher, he merely hears the recitation, and then he's done. He seems to take an interest, but still he doesn't explain any thing, nor give any information.

G. O, that can't be. Why, I supposed all the teachers did as ours do.

J. It is not so; and *Thomas* told me he had often listened, almost the whole time of class meeting, to overhear what your teacher said, because his teacher seemed not to have any thing to say.

G. Well, James, if you will go with me we'll go and see *Deacon S*——, the superintendent. He won't blame us for merely asking whether he knows that *Thomas* is going to leave the school.

If this should seem to any one an unusual part for scholars to act, a reason may be found in the high interest with which *George* and *James* attended the S. S. exercises. Especially was it so with *James*. His feelings of interest were at once so new and strong, that he could not think of a scholar's leaving the school, without pain and wonder.

Let every teacher who reads this paper, pause and ask whether the members of his class proba-

bly feel like George and James, or like Thomas L ——. And let each remember what I once heard a friend of S. Schools say; "If I were a teacher, and should go through the week without praying for my scholars, or without making any preparation to hear their lessons, I should be afraid to meet them at the judgment day."

J. ERUERE.

TEMPERANCE.

We are told that "one sinner destroyeth much good;" and if one zealous Christian can prevent so much evil as will be found by the following statement, what may not the united efforts of the friends of Temperance accomplish.

To the Executive Committee of the American Temperance Society.

Gentlemen,—I received my commission as your Agent, about the 20th of May, 1828, but did not enter actively upon the duties of the office, until the first of June following. The field of labor assigned me in my commission was the Western District of the State of New-York. The particular portion of that field within which my labors have thus far been confined, is the district of country lying between the Cayuga lake on the East, and the Genesee river on the West; and between lake Ontario on the North, and the Pennsylvania line on the South, comprising in whole or part, the Counties of Seneca, Ontario, Wayne, Monroe, Livingston, Yates, Steuben, Tompkins, Tioga, and Alleghany.

It was the intention of your Agent, before proceeding to any other part of the field assigned him, to complete his efforts within the territory just described, by organizing a Society in every town and neighborhood, whose population and circumstances rendered it expedient. This is already accomplished, with the exception of a few towns, which he has not yet had time to visit.

My plan of operations was, with some little variation, as follows: I selected a circle of 15 or 20 towns, and made it my object to pass over the whole ground twice in succession. On visiting a town the first time, I called on clergymen and other influential individuals of all denominations—explained to them my object—and endeavored to secure their co-operation. I also distributed books on the subject of Intemperance, (such as Beecher, Kittredge, Rush, &c.) and requested that they might be read publicly, either from the pulpit on the Sabbath, or at other meetings during the week. I then appointed a meeting for three or four weeks from that time to organize a Society. By this means the subject was kept in agitation a sufficient length of time, to give each individual an opportunity to examine and reflect upon it, before he was called upon to take his own stand in reference to it. At the appointed time I passed over the same circuit again; attended the meeting—delivered a discourse, stating facts, &c., and aided in organizing a Society.

Within the four months that I have been laboring in this cause, I have succeeded in organizing forty-one auxiliaries, in addition to those already organized, making in all about fifty now existing within the limits above described. These Societies will average at their commencement, about 20 or 25 members each, making in all more than

1000 members within these bounds. A considerable majority of the members are influential heads of families, (many of them large farmers, master workmen, &c.) who will of course extend the principles of the Society over their families and laborers—thus including, perhaps, several thousands besides members, who will in fact be brought into the plan of entire abstinence. Besides these, there are known to be, in almost every town, many individuals, who, although they stand aloof from the Societies, are yet induced, evidently by their influence, either entirely to abstain, or very materially to diminish the quantity they have formerly consumed. From the concurrent testimony of those best able to judge—such as merchants, innkeepers, &c. it may safely be asserted, that not more than half, or at most, not more than two-thirds of the quantity of distilled spirits formerly consumed, has been consumed within these limits during the past year.

Within the time and limits above mentioned, I have heard of three distilleries, whose operations are suspended in consequence of the principles of their proprietors—five military companies, who use no distilled spirits on days of parade—twenty or thirty merchants, who have ceased buying and vending—fifteen or twenty buildings raised, (one a meeting-house, another a grist-mill,) several brick buildings erected, two glass factories conducting their operations, &c. &c. without the presence of this heretofore common attendant. I doubt not that there have been other instances similar to these, of which I have not heard—all which may be regarded as the cheering indications of a change in public sentiment that is rapidly taking place, and that will, we hope, soon be entire.

The result of this effort in this district has been such as greatly to encourage the friends of Temperance amongst us. Opposition was expected, and has been met. Where this opposition arose from appetite or interest, your Agent has thought best to suffer it to spend its strength unnoticed and unresisted. Sometimes however, it has arisen from an entire want of information as to the plan of your Society, and the most erroneous impressions as to its object. In such cases, he has endeavored, so far as practicable, to give this information, and correct these impressions; and it is peculiarly gratifying to find, that a brief explanation will often obviate every objection, and convert a bitter enemy of the object into its decided friend.

But while these measures have encountered not greater opposition than was expected, they have received a support from the most valuable part of community that is truly gratifying; and was in some instances far from being anticipated. Among the supporters of this object, there are included many of our most intelligent and influential citizens—whose approbation is itself an evidence that the plan of your Society is judicious and practicable; and whose influence and efforts will almost insure its ultimate success.

Such, in short, has been the unexpected success of the efforts made in this region; and so perceptible have been the benefits already resulting from them, that the impression is now rapidly gaining ground, even among those who were very lately incredulous, that the plan has at length been devised, that is to rescue our country from the degradation and the miseries of intemperance, and

that a vigorous and simultaneous effort will very soon effect our deliverance. D. C. AXTELL.
Geneva Oct. 4, 1828.

We would sincerely hope, while so much is doing abroad to arrest the progress of intemperance, the citizens of this nation will not be inattentive to the call of their country—the call is imperious—it cannot be misunderstood.—The call is to the Christian, and to the patriot. If an enemy were to come among us in a warlike attitude, and commence, unprovoked, a work of destruction with our women and children, our property, and with our most sacred rights, what patriot is there who would countenance the enemy, and remain an idle spectator? But fellow citizens, we have an enemy among us, a far more dangerous enemy because its progress is unobserved, and because it insinuates itself as a friend, but mark ye, deaths by violence, deaths by disease and deaths by accidents, sickness and famine, profanity and indecencies, and a host of other evils, are its trophies and triumphs.

We look with fond anticipation to the approaching session of the General Council. We hope there will be sufficient patriotism, and desire for the good of the Cherokee Nation among the members to create acts against the introduction of ardent spirits.—*Cherokee Phoenix*.

On Tuesday, the 21st inst. the Middlesex Association for the promotion of Temperance, held its first meeting at Hadlyme. Delegates were present from eleven societies. A very able and interesting address was delivered by Col. Griswold, the president of the Association, which we understand will soon be presented to the public. The representations given by the delegates of the progress of Temperance were generally, very encouraging; but some neighborhoods were reported, as rushing desperately into the vortex of wo. A number of retailers were found to have relinquished, from a sense of duty, the pernicious practice of vending liquor by the small quantity contrary to law. 106 were found to have enrolled themselves as members of the Association, on the principle of entire abstinence, the last month. The following resolutions were adopted.

Resolved, That, in view of this Association, Intemperance is greatly promoted by the sale of ardent spirits, by the small quantity, to be drunk in stores, contrary to law.

Resolved, That the minor associations be requested to present respectful address to the retailers within their respective limits urging them to take this subject into serious consideration, and as they regard the temporal and eternal welfare of men, to desist from such sales.

Resolved, That the minor associations be requested to report to the next meeting the number of retailers within their limits, those who retail contrary to law, and the number who have desisted from the practice within the past year.

Resolved, That the minor associations be requested to report to the next meeting, the number of common drunkards within their limits, and the number who have been reformed within the past year.

The next meeting of the Association is at North Killingworth on the 3d Tuesday of November.—*Con. Obs.*

Missionary Intelligence.

BURMAN MISSION.

Extract of a letter from Mrs. Boardman of the Burman Mission, to Mrs. B— of Salem, detailing the exposures and losses of her family on their settlement at Maulaming.

I have hitherto refrained from letting you know the extreme loneliness of our situation, and the constant danger to which we have been exposed. I knew that the mention of these things, would fill the hearts of my parents and friends with anxious fears and forebodings. And I knew that you, my dear friend, would weep when thinking of your Sarah in such circumstances. While we were favored with tranquillity and peace of mind ourselves, we chose that you should remain in ignorance of our danger. But as our situation is now more favorable and pleasant, I may mention some circumstances that you will probably be interested to hear.

Maulaming the place of our residence, is separated from the Burman province of Martaban, only by a river. The opposite side is the refuge of robbers, who come over in parties, 20 or 30 in number, armed with muskets, spears, knives, &c. Thus equipped they break into houses in the most daring manner, seize every thing valuable, and retreat immediately with their booty to the other side, where they are entirely out of the British power. They have, in one or two instances, surprised and destroyed small villages that were left unguarded. And in one place, they even attacked a guard of seapoys. In some cases, persons by attempting to defend themselves and retain their property, have fallen victims to the cruelty of these monsters. Thus surrounded by dangers, we lived alone, in a house of such frail materials, that it could be cut open in any part with a pair of scissors, (the covering being only bark and leaves) in the midst of a desolate wood, and at some little distance even from a Burman neighbor. There was then not one person in the Burman village, in whom we could place the least confidence. It was even intimated to us, that the head man of the village, had in former times been at the head of a party of robbers. The military cantonments are about a mile distant, and we are the only Europeans living outside. Before we took up our abode here, Sir Archibald Campbell intimated that some danger might be apprehended from wild beasts and robbers if we built without the cantonments, and generously offered us a place inside. This kind offer we felt it our duty to refuse, as a residence in the cantonments would have cut off nearly all our intercourse with the Burmans, and thus our dearest hopes and fondest anticipations be blasted. Mr. B. therefore declined Sir Archibald's proposal, and with the approbation and advice of his brethren at Amherst, erected a house on this spot which we now occupy. We came to this place, wishing, I trust, to spend and be spent among this people, and trusting in an Almighty arm for protection. Be assured, my dear friend, we felt happy in our decision. We saw these wretched deluded people, perishing in ignorance of the gospel, we thought of the love of our Saviour to precious souls, we cast a glance towards Gethsemane and Calvary, and that was sufficient. Shall we consult our own ease and comfort? we

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that a vigorous and simultaneous effort will very soon effect our deliverance. D. C. AXTELL.

Geneva Oct. 4, 1828.

We would sincerely hope, while so much is doing abroad to arrest the progress of intemperance, the citizens of this nation will not be inattentive to the call of their country—the call is imperious—it cannot be misunderstood.—The call is to the Christian, and to the patriot. If an enemy were to come among us in a warlike attitude, and commence, unprovoked, a work of destruction with our women and children, our property, and with our most sacred rights, what patriot is there who would countenance the enemy, and remain an idle spectator? But fellow citizens, we have an enemy among us, a far more dangerous enemy because its progress is unobserved, and because it insinuates itself as a friend, but mark ye, deaths by violence, deaths by disease and deaths by accidents, sickness and famine, profanity and indecencies, and a host of other evils, are its trophies and triumphs.

We look with fond anticipation to the approaching session of the General Council. We hope there will be sufficient patriotism, and desire for the good of the Cherokee Nation among the members to create acts against the introduction of ardent spirits.—*Cherokee Phoenix*.

On Tuesday, the 21st inst. the Middlesex Association for the promotion of Temperance, held its first meeting at Hadlyme. Delegates were present from eleven societies. A very able and interesting address was delivered by Col. Griswold, the president of the Association, which we understand will soon be presented to the public. The representations given by the delegates of the progress of Temperance were generally, very encouraging; but some neighborhoods were reported, as rushing desperately into the vortex of wo. A number of retailers were found to have relinquished, from a sense of duty, the pernicious practice of vending liquor by the small quantity contrary to law. 106 were found to have enrolled themselves as members of the Association, on the principle of entire abstinence, the last month. The following resolutions were adopted.

Resolved, That, in view of this Association, Intemperance is greatly promoted by the sale of ardent spirits, by the small quantity, to be drank in stores, contrary to law.

Resolved, That the minor associations be requested to present respectful address to the retailers within their respective limits urging them to take this subject into serious consideration, and as they regard the temporal and eternal welfare of men, to desist from such sales.

Resolved, That the minor associations be requested to report to the next meeting the number of retailers within their limits, those who retail contrary to law, and the number who have desisted from the practice within the past year.

Resolved, That the minor associations be requested to report to the next meeting, the number of common drunkards within their limits, and the number who have been reformed within the past year.

The next meeting of the Association is at North Killingworth on the 3d Tuesday of November.—*Con. Obs.*

Missionary Intelligence.

BURMAN MISSION.

Extract of a letter from Mrs. Boardman of the Burman Mission, to Mrs. B— of Salem, detailing the exposures and losses of her family on their settlement at Maulaming.

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they have not been able to banish intemperance (that foul blot upon our own national character) from their village, they have been the instruments of reclaiming some from its power, and keeping back others from its consequent disgrace and ruin, who, but for their warning, would in all probability have sunken to the lowest pitch of brutal sensuality. A little church of sixteen members still remains, whose orderly walk and conversation, in the main, goes to show that the gospel trumpet has not sounded in vain through their mountain. The missionary teacher, Mr. John Elliott, has an interesting school of thirty children, who have learned to read the word of God in a short time. A very neat and comfortable chapel has been recently finished, principally by the labors and contributions of the Indians themselves, which is to be consecrated to the worship of God in a very few days.

The Senecas, as a people, are decidedly improving both in morals and in the habits of civilized life. There is a greater regard for character; a higher valuation of time; a greater advance in agricultural labor and science, and a much greater regard at least for the externals of religion, than the most sanguine missionary could have hoped ten years ago. Their style of dress, of living, and of building, is greatly improved. Their dress is more cleanly; their living more decent and comfortable; and their log cabins with bark roofs, and pole barns covered with the same material, are giving place to good substantial houses, and framed barns, which many of our New-England farmers would not consider disgraceful even in good old Connecticut. And it is no contradiction of this statement, that some half-starved and abandoned creatures are often seen about the streets of a neighboring village; given to drink, whenever they can find a grocer or a bar tender, so straitened for a little cash, as to make a penny and a half clear gain, on a gill of whiskey, from a poor Indian. It would be considered a great libel on the American nation, to be told by a foreigner, that we are a nation of drunkards, because some of our people in every village drink to excess. It is an equal libel on the Indians to draw the like inference. And it is equally untrue, that the Indians always wish to be leeches upon *Christian charity*, as some imagine. In their savage state it is true, they will never have the ability or desire to help themselves, or get instruction for themselves or children. Instruction must be gratuitous, or they must perish in their darkness and guilt. But let an Indian fall in love with gospel truth; let him feel himself a *man*—an accountable being, and he will go the full length of his ability, rather than be without food for his soul.

We have seen instances of this. At the Cataaugus station, rather than be without a comfortable place of worship, and a house to school their children, they have laid out several hundred dollars for these objects; and engage to support their children to the utmost of their means in a boarding school, under the immediate charge of the teacher. "We bear them witness, therefore, that beyond their power they were willing of themselves."

At the Seneca station, although the school is made free of expense to all who choose to attend, yet the people have for several years been in the habit of making an annual contribution in provis-

ions, for the benefit of the school. At a recent collection for this object, the following amount was subscribed on the spot, and more is expected, viz.: 125 bushels potatoes, 50 bushels corn, 1 barrel apples, 1 bushel onions, 30 cabbages, 20 pumpkins, 3 bushels wheat, 1 yearling calf, 3 fat hogs, and 3 loads of good hay. The chiefs have also pledged themselves in the sum of sixteen hundred and fifty dollars, for the building of a suitable house of worship, to be put up in their village the ensuing spring—the proceeds of another subscription circulated among their own people *only*. A contribution of near \$10, will soon be forwarded to the Board of Missions, the voluntary contributions of those who have attended the monthly concert of prayer since April last.

We are willing that these facts shall go for what they are worth, in refuting the charge named above.

It is expected that a new station will be commenced on the Alleghany river, among the Senecas there, under very promising circumstances, so soon as suitable persons can be procured to commence it, upon the plan pursued at Cataaugus.

Now, for all these stations, Mr. Editor, we shall still need, and we hereby affectionately solicit from the abundance of Christians in your vicinity and elsewhere, comfortable clothing for the children of the schools; books, maps, and charts, and stationary of all kinds, and such provisions as can be safely and conveniently forwarded to any or all of these stations. We confidently trust that those who have heretofore liberally given us of their good things, will still remember us and these poor heathen, before the rude blasts of winter close up the canal, and thus prevent us from participating in the fruits of their bounty, when most needed by us.

Sir, your's, very sincerely,
S. M.

GREECE.

We find (says the Vermont Chronicle), in the London Missionary Register copious extracts from Rev. J. Hartley's Journal of the visit to several parts of Greece, in which he was accompanied by Mr. Brewer the American Missionary. The view given by Mr. H. of the state of the Greek mind is highly interesting, as the reader will judge from the few sentences which our limits permit us to quote. The writer is speaking of his visit to Egina, then the seat of Government.

"My plan at first was, to deliver Lectures in Divinity to such Young Persons as might wish to attend: having found, by painful experience, to what a melancholy extent Infidelity had spread its influence in Greece, I was anxious to check, in some degree, the progress of the evil, by pointing out the leading Evidences of Christianity: I delivered my First Lecture, on the 4th of November, to about 20 persons. So much satisfaction was expressed by my auditory, that I was encouraged to deliver a Second Lecture, on the 12th of December, in a more public manner, when upwards of 100 persons were present. On the 24th, being the Festival of St. Spiridion, I delivered my Third Lecture; surely I ought to record it with expressions of gratitude to God, that, on that occasion, I was surrounded by a crowded assembly consisting of probably more than 500 persons; among whom were a large number of the Mem-

bers of the Senate and many other persons of influence.

Another encouraging symptom in Greece, is the readiness with which the Scriptures are purchased; and I cannot describe to you with what eagerness and delight some of the Malta Publications have been read here, particularly those against Infidelity. I am forming an acquaintance with a large number of persons: and with almost all of them I find opportunities of conversing on the subject of Religion. As Egina is the seat of Government, and there is, of course, a great number of persons resident here from every part of Greece, I feel myself holding converse with many distant provinces; and I encourage the hope that many of my friends may carry with them, to their native homes, some of those ideas which they acquire in this island.

The Greeks are very anxious to establish Schools of Mutual Instruction, in all directions; and a Society is in existence, named "The Philanthropic Society," which directs its principal efforts to that purpose."

THE BIBLE IN INDIA.

The Rev. Dr. Marshman says "the impression on my own mind is, that there is opening to Britain, in Hindostan and Eastern Asia, a far wider field for circulating the Sacred Scriptures, than is now presented by Europe.

"Whole editions have been exhausted in the Sanscrit, the Hindoo, the Mahratta, and the Orissa Versions: no less than five editions in the Bengalee have been required: the Nation of the Sikhs have required nearly the whole of an edition printed in their tongue. From Hurdwar, esteemed a holy place, copies of the New Testament have been extensively circulated, and have afterwards been found in different parts of the country carefully preserved: to Allahabad, another station, it is supposed that nearly a million of persons occasionally resort, and the opportunity has been embraced of effecting a wide circulation through the persons assembled; and these distributions, Dr. Marshman states, elicit inquiries from year to year: and the desire for the Scriptures is evidently increasing: at Benares, while many who have received the Sacred Volume have concealed within their own bosoms the feelings excited by its perusal, others, and among them several Brahmins, have been so deeply impressed with the truths which they contain, that they have renounced Idolatry, given up caste, and made a public profession of Christianity.

A GREEK SERMON.

The Rev. T. Mueller, missionary in Egypt, gives the following sketch of the singular conclusion of a sermon which he heard from a Greek priest, in a Catholic church at Cairo.

"At the end of the Sermon, the preacher took a crucifix from the altar, and said—'I am not speaking to you, but our Lord Jesus Christ;' and pointing at the image in his hand, added—'If you do not repent of your sins, I will send unto you oppression, famine and the plague; and if you will not obey my voice, I will send the sword and destroy you all!' Then he asked the image—'But what shall these people do, in order to be saved,

'and to avoid the wrath to come? Shall they pray to all the Saints to intercede for them?' 'No,' said he, speaking in the name of the image—'No, I would not accept their intercession for these people!' 'Shall they pray to the Archangel, St. Michael, and to the Holy Virgin Mary, that they may intercede for them?' 'No, I would not accept of them neither.'—Then he turned the face of the image from the sight of the people, saying, 'Behold, our Lord Jesus Christ will not look any longer upon you, except ye yourselves repent, and arise, like the Prodigal Son, saying, *Father, we have sinned against heaven, and before thee.*'—Then, turning the face of the image again toward the people, he said, 'If ye thus repent, ye will be blessed, in the name of the Father, Son, and Holy Ghost.—Amen!'"

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 1, 1828.

THE MOORISH PRINCE.

The Rev. Mr. Gallaudett, it is said, is preparing for publication a history of Abduhl Rahhahman—the old Moor whose story has been told in our paper, who has grown gray in bondage in this land of freedom. In addition to the sketch which Mr. Gallaudett has given with so much interest, in person, he has been continually gathering fresh facts, both corroborating and extending the information already laid before the public. The importance that may grow out of this discovery, should it prove, as we hope it may, a clew to further acquaintance with the interior of Africa, will render the narrative, when thus enlarged, one of peculiar interest. It is thought that the redemption and restoration of this unfortunate man and his family may be improved into a means of establishing an intercourse between our settlements on the coast and the hitherto hidden interior, that will greatly further the purposes of the benevolent and philanthropic. But we confess, if we were to consult our notions of the spirit of the Moor, as we have gathered them from history and from story, we should feel some scruples in joining the embassy that should conduct the grey headed captive home!—for fear that our humanity had come too late in the day to preface a tale of forty years' captivity. But may be, their degeneracy has gone on at such a pace, as to prepare their ears for the political economy of these Christian times, and particularly this Christian clime. The bearing which it is hoped the event, if fortunately improved, may have on the commerce with that country, and particularly on the traffic in slaves, may be learned from the forthcoming pamphlet.

The *Concio ad Clerum*, delivered by the Rev. Nathaniel W. Taylor, D. D., in the Chapel of Yale College, in September last, has been published in this city, and is to be obtained at our bookstores. The discourse is reputed by those most capable of judging, to be an able one, and a vigorous defence of the sentiments therein propounded. Text from Eph. ii. 3.

A project worthy of the attention and support of Christians in the United States, is now being urged among us, by Mr. Osgood, from Montreal,—a plan for establishing schools among the destitute Indians and settlers in the Provinces. Mr. Osgood is Agent for a Society already established in Montreal for that purpose, and is now soliciting support for it. As far as the project embraces

the well-being of the Indians, it is one in which our citizens will feel an individual interest.

ORDINATIONS.

The Rev. James B. Wilcox was ordained at Farmington, 3d Society, on the 8th of Oct.; Sermon by Rev. A. McLean.

On the 14th, the Rev. Justin Marsh was ordained by a Committee of the North Consociation of Hartford, and installed pastor of the Congregational Church in Mina, Chatauque Co. N. Y.—Sermon by the same.

Mr. Xenophon Betts, of Norwalk, was ordained as an Evangelist, by the Consociation of Fairfield Co. at their late Session in Greenwich. Introductory prayer by Rev. Mr. Benedict of Norwalk; Sermon by Rev. Thomas Robbins; Ordaining prayer by Rev. Mr. Noyes of Norfield; Charge by Rev. Mr. Smith of Stamford; Right hand of fellowship by each of the ministers; Concluding prayer by Rev. Mr. Hooker, of Green's Farms.

BY HIS EXCELLENCY

GIDEON TOMLINSON,

Governor of the State of Connecticut,

A PROCLAMATION.

WHEREAS we owe united adoration and praise to God, for the unusual measure of health generally enjoyed; for prolonging our lives during another year, crowning it with an adequate supply of the productions of the earth, while His righteous sovereignty hath been displayed in withholding the sunshine in harvest, and permitting the mildew and the flood to disappoint the hopes of the husbandman, and to remind us of our daily dependence on His merciful Providence; for granting us diversified and undeserved enjoyments; for the diffusion of knowledge; and above all, for continuing, in mercy, to spread the divine principles and holy influence of the gospel of peace and salvation:

I do therefore, appoint *Thursday, the twenty-seventh day of November next*, to be observed in this State, as a day of PUBLIC THANKSGIVING, that all religious teachers, with their respective congregations, may then devoutly assemble to celebrate the demonstrations of infinite goodness, in bestowing on our progenitors and on us inestimable privileges; and blessing, with encouraging success, the philanthropic plans and efforts of this age to improve the condition of man, to emancipate the votaries of intemperance, and to arrest and exterminate that deadly moral pestilence; and proclaiming the wonders of *Redemption*, to render unto *JEHOVAH* humble and sincere thanks, that *CHRIST, OUR SAVIOUR*, hath, in the fulness of His love, prepared a way, in which, by faith, penitence, obedience, and the sanctification of His SPIRIT, fallen man may be restored to Divine favor, and admitted to the participation of heavenly felicity.

While on that festival our hearts are animated with gratitude and overflow in acts of charity, and our lips set forth the praises of our beneficent Creator, let us penitently implore the forgiveness of our sins, and earnestly pray the Lord of Hosts, that he will inspire the President of the United States, and all the Rulers as well as the People of our land, with moderation, wisdom, truth, justice and a spirit of harmony, strengthening and perpetuating our Union, alike the result of common suffering and dangers, and the basis of exalted happiness and hopes; that liberty and law, righteousness and judgment, peace and tranquility may prevail; that it may please him

to smile on our agriculture, manufacturing and commercial interests; to continue general health; to bless our means of literary, moral and religious instruction and improvement; to give freedom and peace to all nations, by the prevalence of the Redeemer's kingdom; and to fill the world with his glory.

Servile labor and vain recreation, on said day are prohibited by law.

Given under my hand at Fairfield, this thirteenth day of October, in the year of our Lord, one thousand eight hundred and twenty-eight, in the fifty third year of the Independence of the United States of America.

GIDEON TOMLINSON.

By His Excellency's command,
THOMAS DAY, Secretary.

WANT OF MINISTERS.

If any doubt whether the claims of Education Societies are urgent, and the call to sustain them, one which comes from God, we submit for their consideration the following authenticated facts.

"At this moment there are six hundred and thirty six vacant churches connected with our ninety presbyteries, which have no ministrations of the Gospel, but from itinerant preachers; and five hundred and two more of our churches, have only two hundred twenty six pastors, or stated supplies, so that two hundred and seventy six of the churches said to be supplied, might, with propriety be added to those which are denominated vacant. NINE HUNDRED AND TWELVE MINISTERS are therefore wanting, to give each of our Congregations the entire services of a Pastor."

[Statement of the Clerk of the General Assembly of the Presbyterian Church, 1828.]

"We have no hesitation in saying that three or four hundred dollars might be raised upon an average, in each county in this state, (Ohio) and MORE THAN ONE HUNDRED MINISTERS OF CHRIST might be immediately introduced into this highly important field of missionary effort."

[Report of Messrs. Bingham and Pomeroy to the Ex. Com. of A. H. M. S.]

"In the distance of one hundred and twenty miles from Baton Rouge to New Orleans, the most populous part of the state (though the majority of the inhabitants are French, yet very many of them are Americans) it is believed that the first sermon since the world began, remains yet to be preached on the Sabbath in the English language. In the largest and most flourishing parishes of the State, Ascension, and Iberville (a parish in Louisiana is much the same as a county in the old states) with the exception of one Catholic clergyman in each, there is not a minister of the Gospel."

[Signed by a number of the Inhabitants of the above Districts in a letter to Home Miss. Soci.]

Between TWO HUNDRED and THREE HUNDRED destitute Congregational churches are reported in the Minutes of the General Associations of Conn., Mass., and New-Hamp.—the General Convention of Vermont, and the General Conference of Maine.

"There is a great call in the German Reformed Church for Gospel ministers. 'The harvest is truly great, but the laborers are few.' There are about FOUR HUNDRED CONGREGATIONS belonging to the German Reformed Synod, and only about NINETY MINISTERS, and about Ten students in the Seminary."

[Rev. Samuel Helffenstein to the Secretary A. E. S. Feb. 1828.]

A large number of additional destitute churches, probably exceeding ONE THOUSAND are reported

in the minutes and public documents of other denominations, as may be seen by the abstracts published in the Quarterly Journal of A. E. S. and elsewhere.

"In some of our Presbyteries there is a great deficiency of Ministers to cultivate the surrounding fields; and from this deficiency many churches are entirely destitute of the appointed and stated means of salvation.—*In the Presbytery of St. Lawrence, efforts for supplying the destitute population HAVE BEEN ARRESTED AND BROUGHT TO A STAND, by the melancholy fact, that ministers cannot be obtained to enter on the service.*

[Narrative of Synod of Albany—October, 1828.]

"We have been compelled, in numerous instances, to turn away from the cry of the needy, *because we had no one to go for us.* There was no hesitation felt as to the practicability of obtaining the means to sustain the enterprise, and the field was *white already unto the harvest, but THERE WAS NO LABOURER TO ENTER IN AND GATHER IT;* and we cannot make ministers: we can make tracts, and multiply Bibles, to the extent of the means which the community may entrust to our disposal; but the Lord of Hosts by his Spirit, and he only can make Christians, and Christian ministers. *'Pray ye therefore the Lord of the Harvest, that he will send forth laborers into His harvest.'*" IT IS ON THIS ACCOUNT PRINCIPALLY, THAT THE SOCIETY FAILS TO EFFECT ALL THAT IT DESIRES TO ACCOMPLISH FOR THE DESTITUTE IN THE UNITED STATES."

[Report of the American Home Missionary Society for 1828.]

An active member of the Executive Committee of the above Society stated to the Secretary of the Am. Ed. Soc. since this extract was written, "That the Committee, would not shrink from the responsibility of engaging and employing immediately, ONE THOUSAND MINISTERS of suitable qualifications, could they only be obtained.

THREE QUARTERS OF THE HUMAN RACE, have never yet heard that Christ came into the world to save sinners.

The number of DEATHS of Ministers in the United States, registered in the Quarterly Journal of the American Education Society, in one year from July 1827—to July 1828, is 121. *The whole number of ministers of the different denominations in U. S. who die annually, cannot probably be less than One hundred and Fifty.*

The increase of population in the United States, is in the ratio of *One thousand a day, or Three hundred and sixty thousand, a year;* requiring an annual increase of about *Four hundred ministers,* to keep up with the growth of the country.

The number of students, last year, in *all the Theological Seminaries, and public Theological Schools,* in the United States was under *Six hundred;* about one third of whom—or *two hundred* would finish their course during the year. Whatever may have been the number of *private students* who entered the ministry without having been connected with any public School—*facts* prove that it was not sufficient to vary materially the above list of destitute churches. THAT DESTITUTION REMAINS STILL.

From a correspondence opened in the winter of 1827-8 with the officers of three of the largest, and oldest, Theological Seminaries in the United States, —Andover—Princeton—and Auburn—it appears that of 872 young men who have been connected with these Institutions, since their foundation, 555, a majority of the whole including *THREE FOURTHS* of those who have gone on *Foreign Missions,* have been *indigent young men*—who needed and actually received, in a greater or less degree, the aid of Chris-

tian benevolence in obtaining an education for the ministry.

[See Quarterly Journal of A. E. S. for January, 1828, p. 42.]

Before the formation of Education Societies, the proportion of graduates in the different colleges, who became ministers, was *one fifth;* since that time it has steadily increased, until it is now about *one third.* The number of *pious students in Colleges* has increased in a similar proportion; and as might have been anticipated, *Revivals of religion* have become more frequent, and more extensive in these Institutions.

More than *Two hundred* ministers who have entered on their work, a large part of whom are at this time settled as Pastors, were once beneficiaries of the American Education Society. Six of these mentioned, *incidentally,* in letters to the Secretary of the A. E. S. that 598 individuals had become hopefully pious during their ministry—and 358 within the preceding year. One of these pastors, whose labors have been greatly blessed, speaking of the Society, says,—*"Without its benevolent aid I should have never been placed in the ministry; I never should have been blessed with the privilege of preaching the gospel and persuading men to become reconciled to God."* Another Pastor, who has been blessed with more than 300 additions to his Church in 2 years, and who was once a beneficiary of the Society, expressed himself to the Secretary a few months since, in nearly the same language.

Finally; Facts prove that there are now in our country a large number of indigent young men of good minds and undoubted piety who might with the proper encouragement and direction easily be brought into the ministry, to the eternal benefit of thousands and millions of the human race. The Sabbath Schools and Bible Classes of the country, are fruitful nurseries, where many a plant is springing up.—Numerous Revivals of religion have furnished many pious young men who, though poor, are rich in faith, and who long to be employed as instruments of good to their fellowmen. The American Education Society has aided in a greater or less degree more than *seven hundred* young men of this character. At this time applications for aid are more numerous than they have been at any past period. Hundreds will soon commence their studies under the patronage of the Society, if the requisite funds can be obtained to carry them forward. Those funds are now urgently needed to enable the Society to redeem its pledges—and to urge forward with far greater energy and success the glorious enterprise in which it is engaged—an enterprise on the speedy accomplishment of which the salvation of multitudes is depending.

Ministers of the Gospel!—carry these facts to your pulpits and to your people—Christians! let them follow you to your closets and into your social circles! Conductors of the Religious Press! tell them to the Christian World! till they are known and felt by every friend of God and man.—*Quarterly Jour.*

From the Christian Watchman.

FATHERLESS AND WIDOWS SOCIETY.

We have been favored with a perusal of the Annual Report, presented at the recent anniversary of this Society, which has been diffusing its blessings amongst the poor in this city twelve years, distributing its munificent charities with much kindness and discretion, the Trustees visiting personally those whom they relieve. Their experience has taught them, that the bestowment of food, clothing, fuel, &c. is much to be preferred to the giving of money. The amount of cash received and expended since the Society's origin, is nearly \$5,000; the widows and orphans reliev-

ed are nearly 1000. Besides cotton and woollen cloths given, which have been made into garments, \$729 53 have been received in the last year. The widows assisted the past year are more than 100, many of whom have indigent fatherless children. Some of these widows are aged and infirm; but the hopes of a number are brightened by the prospect of an immortality of bliss, founded on the mediation of Christ. The following extracts from the Sermon of Rev. Mr. Gannett, delivered Lord's-day evening, October 12, which we copy from Mrs. Hale's Ladies' Magazine, presents some further particulars of this Society, which cannot fail to interest every compassionate bosom.

There are those who, from principle, as they say, refuse assistance to the *man*, who can obtain the means of supplying all his wants by his daily labor. But can they withhold relief from her, who comes in her desolation and weakness?—*woman*, who, by the law of her being, is excluded from paths in which coarser man may find a livelihood, and by the customs of society, is obliged to accept less than half of what the most stupid of the other sex can earn, as a compensation for her unremitted toil? Can any turn with a close hand, and a closer heart, from orphans, in their childhood and misery, friendless, cold, starving children? No: he is not sound in mind, who can do this. His reason is disordered; he is more to be pitied than the wretched sufferers, who would bless him, even for a kind look. The widow! shall I attempt to depict her grief? shall I draw the outlines of her condition? Her sufferings are too holy to be often made the objects of public gaze. Yet sometimes we may lift the veil from such misery in the hope of awakening compassion. The widow, by a single, perhaps an unexpected event, brought to the nearest sense of loneliness, the most bitter experience of loss. He who was her friend, her adviser, her solace, her reliance, is taken from her; he, with whom she shared her hopes and fears, her anxieties and joys, the intimate and inmate of her bosom, in whose life her own seemed to be involved, has been removed; his body is in the dark grave, his soul in the unseen, unknown world. Must not despondency weigh down her heart, and in the agony of her grief, will she not exclaim, "It is more than I can bear"?

Still this solitary woman has not sounded the depths of anguish. Her neighbor is not only a widow, but a mother. Fatherless, helpless children are dependent on her. They must be fed, and she has not a morsel to put into their hungry mouths, nor a garment in which to wrap their shivering limbs. May she not exclaim,

"I have slept
Weeping, and weeping I have waked; my tears
Have flowed as if my body were not such
As others are; and I could never die?"

I assure you, my hearers, I mock you not with a tale of imaginary distress. I tell you of suffering which has been borne, and has been relieved by the Society in whose behalf I address you. I remind you of misery which I have known to exist in this city. It is not fiction which describes a mother wasted to the bone by watching and fatigue, over the sick bed of her husband, left after his death, heart-broken and penniless, with little children crying to her for the bread she knows not how to get, but from charity or by theft. Such a one was she who left her infant in the care

of a neighbor, (who was only less indigent than herself,) and who, after weeks, in which she vainly sought a home, returned to her only friend, and asked if it would be a sin to destroy her own child.

"I have often thought, when visiting the lonely widow in her destitute chamber, (says one of the managers,) that if the friends and patrons of this Society could witness the gratitude and joy there expressed, it would amply compensate them for all their liberality. One woman, whose story interested me much, observed, if the kind hand of charity had not been extended to her in a time of great need, she should not now have been numbered with the living. She said, when she came to this city a few years since, her prospects were bright and flattering; she then had a kind and tender husband, and lived in happiness and plenty. Soon business called him to the South, where he fell a victim to the fever, leaving me a lonely and helpless widow. I was then obliged to leave my boarding place, with all its accommodations, and retire to an upper chamber in an obscure part of the city, which was the birthplace of my dear, fatherless child. The contrast in my situation was so great, so trying, so heart-rending, that nature sunk under it. I was driven almost to despair, and thought death was my only relief. One night, one dreadful night, I went to the water side, with a full determination to thrust myself into a watery grave; but through the goodness of that Being, in whose hand my life is, I was snatched from a doom so dreadful, and brought back to my helpless child. The thought that my child would suffer want and hunger, and I have nothing to relieve her, was insupportable; but, said she, I ought to be truly thankful that God has spared my life, and raised me up so many kind friends. From them and this benevolent Society, I have had many, very many wants supplied. Had it not been for these charities, I must have suffered with hunger and cold, if not died."

Such are the beneficiaries of this charity, the destitute, disconsolate widow, and fatherless, perishing children.

THE AFRICAN COLONY.

The last African Repository contains letters from Liberia as late as the 22d of July. The new settlement at Millsburg is doing well; every man has a good farm of great fertility, in which a plentiful crop is growing, and most of them have finished building their houses. A gun house has been built at Caldwell, another new settlement, and the houses at Half Way Farms, a third, are completed. The Missionaries who had been sick, are recovered and out of danger. A schooner which had previously been seen in company with 2 brigs of a suspicious appearance, cast anchor in the roads on the 25th of June. The Rev. Lott Carey directed Fort Norris Battery to be manned, and ordered out the two volunteer companies, and also the artillery, to support the guns and protect the beach. A shot fired at a little distance from the schooner, brought a boat to the shore with the captain and interpreter, who reported the schooner to be the Joseph from the Havanna, which had been three months on the coast trading, but not slaves—that she had been chased by a patriotic brig, and had taken shelter under the guns of the fort, and that they wanted a supply of wood and

water. Mr. Carey told the captain that he knew he was engaged in the slave trade, and that he would not aid him; and that moreover he gave him one hour, and only one, to get out of the reach of the guns of the fort, a privilege of which he immediately availed himself. An additional number of buildings are to be erected at Millsburg for the reception of from one hundred and fifty to two hundred emigrants, and for the purpose of strengthening that settlement.

From the Boston Recorder.

MAILS ON THE SABBATH.

It is with no ordinary feelings that I contemplate the exertions that are now making in our land for the preservation of one of our greatest privileges, the *Holy Sabbath*.

That success, entire and complete, may crown this noble enterprize, should be the desire of every lover of his country, of every well wisher to man, and every friend to God. To achieve so glorious an undertaking, every lawful means should be employed, and every effort made that is in the power of man. For in proportion to the value of an object, should be the exertions to obtain it. And what would be the mighty efforts in our beloved country if it were firmly believed by every man, woman and child, that our peace and prosperity, our privileges, civil and religious, and countless blessings dear to man, depends upon a general reformation in the observance of this holy day.

To me the idea is a very solemn one; that the fate of our country depends upon the success of those exertions now making and hereafter to be made to rescue the Sabbath. If the friends of virtue and religion fail in this undertaking, will it not clearly prove that as a nation we are too far gone in sin, to be admonished or reformed. And what then can we expect but that our happy form of government, the boast of freemen, and the wonder of the world—that our civil and religious institutions—our peace and prosperity—our safety and happiness—the hopes we have cherished for ourselves and our children, will be scattered to the wind—what can we expect but that he who never fails to punish a nation's sins, will visit ours and sweep us with the besom of destruction.

I verily believe that our country is in danger—and in danger from this very quarter. Under this conviction let every man inquire what shall be done? And contribute his influence to save his country.

In addition to the plans already formed for a great and national reformation, I would suggest the importance of one great effort to put an end to the travelling of the mail, and to all military parades and reviews, in the army and navy, on the Lord's day. I cannot but think that the God of heaven has a serious charge against this nation for these sins. Let then a voice be raised which will make the nation hear—that will inquire of rulers why they sanction measures, or permit practices that offend heaven, and thus put in jeopardy our dearest interests. Let the tables of Congress be loaded with petitions signed by hundreds of thousands from all parts of the Union, entreating the representatives of the people to interpose their authority for the suppression of

practices which are bringing a train of evils and vice upon the land.

There can be no doubt but the travelling of the mail through every city, and town, and village in the United States every Sabbath, gives a sort of general license to all kinds of travelling on this day, and is a prolific source of the profanation of the Sabbath so prevalent in the land; and which is enough to make the nation tremble.

I cannot but think, if petitions were sent in from every Society, and town, and city in the Union that we should be heard—and that our rulers would arrest the evils of which we complain. I hope this may be done, and done speedily.—For one I have but little hope of any great or general reformation, unless our government will make it manifest by their own acts and the acts of their agents, that they have some respect for the Lord's day.

This we may do—and this we can do—and this we ought to do—we can petition and plead; and if we fail in our attempts, it will be some consolation to reflect, when desolation and ruin comes, that we did something to ward off the evil and to save our country.

FRIEND TO THE SABBATH.

PIONEER LINE OF STAGES.

Mr. Editor,—At the request of one or two of your subscribers, I furnish you with the following facts and observations.

The character of this Line is decidedly moral and religious. I journeyed in it from Niagara to Albany. The conversation was almost wholly suited to mental improvement; and a far greater portion, than is usual in a stage, was of that kind which unites pious strangers in the bands of christian affection. I consider this peculiarly *Christ's* stage; and, therefore, am not surprised at finding it reviled and calumniated particularly by those, who are openly opposed to the doctrines and the duties of *his* religion. The appellation, "Holy Line," by them sometimes given to it for the purpose of contempt, is used with a degree of correctness which they by no means suspect. For myself, I can say, that never before have I witnessed any thing, which appears so much like the fulfilment of that prophetic declaration of the Holy Scriptures, "In that day shall there be upon the bells of the horses Holiness unto the Lord."

Apparent Reformation in Public Morals.

For the encouragement of those, whose prayers and labors are in a good degree devoted to this object, I state the following facts. In the month of April last, I journeyed to the West, about five hundred miles, partly by the Canal, and partly by the stage. The frequent use of spirituous liquors, and the sound of heaven-daring oaths ringing in my ears, often rendered my journey painful in the extreme. I often heard shocking profanity from the lips of stage drivers and passengers. In many cases to escape hearing it, seemed impossible; and to reprove it, useless.—Returning in Sept., I came forty five miles in the Steam Boat, and the rest of the distance in stages, and more than 100 miles in lines not connected with the Pioneer. I heard, during the whole journey, but five persons use any kind of profanity. Of these, two were in Canada; one was a stage driver between Albany and North-

ampton; and two were passengers for a few miles in the Pioneer, one of whom was immediately checked by a gentle reproof. The number of applications at the bar for spirituous liquors, which I witnessed in this journey, was still less.—*Conn Obs.*

SABBATH SCHOOLS SHOULD BE CONTINUED THROUGH THE WINTER.

During the present month, most of our Sabbath schools will probable settle the important question, whether they shall be continued through the next winter. We trust, no school will be found which will settle this question in the negative, without serious, prayerful consideration. For to those schools which shall be discontinued, the coming winter, we have good reason to fear, that the impulse which has been given the present season, will be almost or entirely lost. For if we may reason from the history of the past, we must expect that they will commence their operations the next spring with about the same number and interest they had the last spring: while those that hold on their way, will be continually increasing their numbers and interest, until, at the opening of the spring, they will have acquired a most important advantage over their more timid brethren.

The Sabbath school in Danville, Vt. had never numbered more than seventy-five scholars, previous to the last winter. Last autumn the resolution was adopted, that its operations should not be suspended on account of cold or distance.—The school soon increased to 200, and at present contains 340, while many of the inhabitants in Danville, live five or six miles from their meeting-house.

We are informed by good authority, that the effects of Winter Sunday Schools in many other places, in Vermont, have been nearly the same as in Danville.—[*S. S. Treasury.*]

WHY SOME MEN ARE INFIDELS.

I don't believe the Bible, said a little boy not ten years old, and brought up in a Christian family in Hartford; I don't believe the Bible, said he to his little associate, looking very wise and big. What principle was at work here? The same precisely that made Voltaire, and Hume, and Paine infidels. It was the workings of a depraved heart,—the natural aversion of the mind to the duties and restraints of religion.

When Dr. Dwight entered upon the presidency of Yale College, a considerable proportion of the students, it is said, were infidels; and so proud were they of the distinction, that they assumed the names of the principal English and French infidels, and were more familiarly known by them than by their own.

Now the infidelity of these young men was not the result of a careful examination of the subject; for they were profoundly ignorant of it;—as was proved by the fact, that in the first discussion of the subject, by the President, they were ashamed of their principles, and renounced them; but from that natural bias against religion, which we say is characteristic of young and unexperienced minds. It was the mere overflowing of pride and self-conceit; and this is the source whence it always springs.

There are some young men in this city who affect to be infidels, mere striplings in age and mere dolts in knowledge;—and there are many, we know, who have very loose and sceptical views of the doctrines of the Bible. But if these persons would only search for the origin of their sentiments, they would find that they spring from a cause which is as great a reproach to their understandings as to their hearts. They have never taken pains to examine the subject; they are grossly ignorant of it, and do not like that their appetites and passions should come under the restraints of religion.—*Hawes.*

AMERICAN EDUCATION SOCIETY.

The present quarterly meeting has been one of special interest. A larger number of young men were received upon the funds than were ever taken in any one year, previous to the last.

Of the applications, 16 are from members of the five Theological Seminaries, 19 from members of eight Colleges, and 35 from nineteen Academies, Total 70, in thirty-two different Institutions, located in ten states. Five young men, in addition to the above, were placed upon the funds by transfer from another Society—making a total of 75 young men admitted on trial at this meeting by the Parent Society and its Branches. The largest number ever admitted, in any one year, previous to the last, is 65,—and the largest number in any former quarter, 34. Eight other young men who are members of an academy, and under the care of a Branch Society, were entered for the first time, on the records of the Parent Society. The funds have been pledged, therefore, for the assistance of Eighty-three additional young men—requiring an additional income of more than six thousand dollars a year.

We wish that we could give as favorable account of the funds. Our list of donations, it will be seen from the Treasurer's statement—is lean indeed, compared with our necessities. The subscriptions recently made in New York have been most seasonable and generous. But after all which has been done, the Treasurer has been compelled to borrow largely to meet the appropriations. The pledge has been given that no applicant of suitable character and qualifications shall be refused—if he conform to our rules.—Multitudes have heard of this pledge and are coming forward, to supply ere long the wants of thousands and millions of our destitute fellow men. We put the question to ministers and churches, again, must we wait until agents can be found to go to every state, and town, and parish—to ask for help—before we can receive it? Are there none who will act spontaneously, and without such extraneous effort? Let it be remembered that seventy five dollars a year is what the Society want to carry forward one young man for the ministry. Who will send this to the Lord's Treasury, Who?—*Jour. Am. Ed. Soc.*

NEW ZEALAND.

The celebrated Chief Shunghee is no more. He always protected the missionaries, and they feared, such are the customs of the country, that his death would expose them to plunder, if not to death. Providence, however, so ordered the event, that they are not likely to suffer in conse-

quence of it. Shunghee was far from being a Christian, but his talents were of a high order, and he was above some practices of his countrymen. It is the custom in New Zealand to sacrifice some at least of the slaves of a Chief at his death, but Shunghee forbade it in his own case, and so great was his influence that others will probably be led to do the same. He was always attentive and respectful to Europeans, and although sometimes treated very wrongfully by them, was never provoked to take vengeance as he might have done. His last moments were employed in requesting his survivors to treat the missionaries well.

Shortly after the death of Shunghee a quarrel took place among the natives, which—such are the laws of honor there—threatened to involve them in a general war. To the surprise of the missionaries, the chiefs of one party came to them, and stated that they did not wish for war, and yet the customs of their country would not allow them to ask peace; they entreated the missionaries therefore to go and act as mediators. They went; they spent a Sabbath in the camp of the savages, and were astonished to meet with so much attention and respect. They found their influence greater than they had imagined, and succeeded in effecting a complete reconciliation of the hostile parties.

These are striking facts. The missionaries had been much accustomed, particularly since the breaking up of the Wesleyan Mission, to consider the life and continued favor of Shunghee as almost indispensable to their safety; but God so ordered events that the death of that chief was almost immediately followed by such indications of favor among the natives, as give the mission an aspect of greater promise than it has ever worn before.—*Vt. Chron.*

Revivals of Religion.

REVIVAL IN HAMDEN, MOUNT CARMEL SOCIETY.

During the months of April, May and June last, the Lord was in a special manner present, by his Spirit, among this people. A few weeks immediately previous to the first of April, there were manifest the usual indications of the Lord's approach. And when he had more fully come in the power of his grace, his movements were uncommonly silent, though not the less effectual.

From among the 60 families of which this Society is composed, there are forty-five individuals upon whom the Divine image appears to have been stamped. Since the period specified there has been, at more distant intervals, some hopeful instances of conversion; and there are still some instances of conviction. In a number of hearts, there have been a reviving and a manifestation of religious feeling, which had previously existed in the retirement of the soul, but which, in any public way, had never before been disclosed. Eight individuals from among this class, and thirty-four from among the more recent subjects of conversion, have, within a few months, made a public profession of their faith in Christ.

JAMES NOYES, Jun.

REVIVAL IN HOLLISTON, MS.

The church in Holliston is composed of 157 members, of whom 84 have been added by profession since

May, 1827. These are generally the fruits of an interesting revival commenced early in 1827. Of this number 54 are heads of families. In 12 instances the husband and wife are included. In one case an entire family, consisting of the parents and their two children, have professed Christ. There is a Bible class consisting of 30 members, and a Sabbath School containing more than 100 pupils.—*Bost. Rec.*

REVIVAL IN A SABBATH SCHOOL.

The Sabbath School at Litchfield, Herkimer county, has shared richly in the effusions of the Holy Spirit. Not less than 15 teachers and 20 scholars are numbered as the recipients of divine grace. All the teachers are now professors of religion.

The Bible Class embraces one hundred members, twenty of whom have been converted during the present revival. These twenty were from the Sabbath School.—*S. S. Vis.*

Obituary.

Under the obituary head in our last paper, was mentioned the death of Mr. EZEKIEL HAYES, who died on the 20th of October, aged 76.

The memory of Mr. Hayes is worthy of being preserved and imitated. Not merely as a citizen of the world, for he could boast of no uncommon endowments, or extraordinary traits of character. The height of his ambition was, to walk with God;—his chief study was, to learn his duty, which he always performed as scrupulously as if he expected to be justified by his works, and yet he was as humble as if the least of all saints.

The virtues of Mr. Hayes, were perhaps not so conspicuous to the world, as those of many which are performed to be seen of men. But in all the relations of life, his conduct was governed by the law of kindness, and the fear of God. None but those who were best acquainted with his daily walk and his private character, could appreciate his worth. He was a man of prayer, and his faithful instructions to those around him, and his pious example, have been owned and blessed of Him who sheweth mercy unto thousands of them that love him and keep his commandments. One great object in viewing such a life, is to mark its end; and it is almost needless to say that his end was peace. He had strong premonitions for a long time, that death was near.—But it had lost its terror. He had a hope that buoyed him above the fear of death—and it did not forsake him in the hour of trial, for it was founded on the mercy of God in Christ Jesus, whom he had embraced as his advocate and Saviour. Let him who would die the death of the righteous, follow the example of Mr. Hayes, so far as he followed Christ.

DIED,—In this city, on the 25th ult. Jane Havens, a child of Dr. Charles Hooker, aged 13 months.

At Watertown, on the 20th ult. Mrs. Ann B. wife of Charles Prince.

At Guilford, on the 13th ult. Miss Mary Weld, daughter of Mr. Edmund Weld, aged 18; on the 14th ult. Mrs. Mary D. Dudley, aged 25.

At Middletown, on the 23d ult. Mrs. Betsey Williams, wife of Mr. Josiah Williams, aged 47.

At Durham, on the 14th ult. Mr. Abel Lyman, aged 77.

At Charleston, S. C. on the 7th ult. Commodore Henley, of the U. S. Navy.

Poetry.

For the Religious Intelligencer.

"Is there not an appointed time to man upon earth?"

Or friendship—earthly friendship, let him sing
Whose morning light hath hardly dawn'd; whose sky
No cloud hath darken'd. He will tell of friends
Whose fond affections bind them to himself
With strength unearthly—chains that make them one
In chequered life nor lose their inward power
Even in death that severs all the links
Of frail mortality—And who, fond youth,
Would tear thee from life's sweetest sympathies?
Or plant one thorn within thy breast, 'till Time
Hath struck its roots too deeply there?
We will not—cannot; but thou well may'st know
On what thou'rt leaning, what a fragile staff;
Fragile, alone—unaided from above.

Hast thou known one who hath unlock'd his breast
To thee; within whose breast thou e'er could'st find
A secret, faithful counsel; one who shared
Thy sorrows and partook thy richest joys?
One smile of thine gladden'd his heart and thou
Could'st weep when sorrow bent him low. He was
A part of all thy life; blending in one
Whate'er thy young imagination could
Of beautiful in thought or being form.
Ah! hast thou seen that one low bent beneath
Consumptions withering touch? Hast marked the line
Of death upon his lip—and on his cheek
The hectic flush—that kindling of the soul
Ere it hath vanish'd, like the flickering blaze
Of the red torch light at the midnight hour?
You press'd his chilling hand and then you met
His last—fixed—soulless gaze—still bent on you!
And then you may remember the pale shroud,
The coffin—the slow rumbling hearse—the train
Of silent followers in sable garb,
The grave—the hollow, crumbling earth!—'Tis done!
Thou art a lone one in thy homeward step!
Nay—look not back but glance thine eye away
From this deep grave of early, buried hopes
To heaven. Thy friend hath led the way!

E.

THE HEAVENLY STATE.

It has been asked, Shall we know each other in heaven? Suppose you should not; you may be assured of this, that nothing will be wanting to your happiness.—But oh, you say, how would the thought affect me now! There is the babe that was torn from my bosom; how lovely then, but a cherub now. There is the friend, who was as mine own soul, with whom I took sweet counsel, and went to the house of God in company. There is the dear minister—whose preaching turned my feet into the path of peace—whose words were to me a well of life. There is the beloved mother on whose knees I first laid my little hands to pray, and whose lips first taught my tongue to pronounce the name of Jesus! And are these removed from us forever? Shall we recognize them no more?—Cease your anxieties. Can memory be annihilated? Did not Peter, James and John, know Moses and Elias? Did not the Saviour inform us that the friends benefactors have made of the mammon of righteousness, shall receive them into everlasting habitations? Does not Paul tell the Thesalonians they are his hope, and joy, and crown at the coming of our Lord Jesus Christ?—*Jay's Lectures.*

TERMS.—\$2, in advance; \$2 50, if not paid in three months—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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I have known many go back and perish, after they seemed to have almost reached the entrance of the way of life. I have seen them sensible that they were the chief of sinners, fully convinced that everlasting misery would be their portion unless they repented and embraced the Saviour, and assenting to the truth that he was able and willing to save them. I have seen them in this state for several days, unutterably distressed by a sense of guilt and fear of God's wrath, while their understandings and consciences waged an ineffectual war with their obdurate hearts, and made vain attempts to subdue them. At length their hearts gained a fatal victory; their convictions of the truth were banished, the voice of conscience was silenced, and they returned to their former courses, and their last state became sevenfold worse than the first.—*Payson.*


When your child plies you with questions, do not discourage him; for curiosity well turned is the mainspring of knowledge. He will probably ask more than you have skill to answer; if this be the case acknowledge it honestly, and do not save your own credit by chiding or laughing at him for his impertinence. If the thing be above his comprehension, or not proper to be known, or too trifling to deserve pains, show him that calmly.—If none of these obstacles interfere, explain the matter clearly to his capacity, or which is better where it can be done, follow Socrates' method, by leading him dexterously to find out the proper answer for himself.

Life is continually ravaged by invaders, some steals away an hour, and another a day; one conceals the robbery by hurrying us into business, another by lulling us with amusement; the depredation is continued through a thousand vicissitudes of tumult and tranquility, till having lost all, we can lose no more.

Death is a judgment, that leaves a man no more land than his grave, no more clothes than his shroud, no more house than his coffin.

The souls of men expire not with their bodies: they resemble the lamp in Gideon's pitchers; the latter must be broken to render the former visible.

Diseases are the pioneers of death, to break the way for his approach.

 The Conference of the Churches will be held at North Fairfield on the 1st Wednesday of November.—On the 2d Wednesday of November, the Conference will meet at Humphreysville.

* * * The National Preacher for October is received at this Office and ready for subscribers. It contains a Missionary Sermon preached before the American Board, at their late Annual Meeting in Philadelphia, by the Rev. Dr. Rice of Virginia.

* * * Rev. James Noyes, Jr. gratefully acknowledges the receipt of Twenty dollars, from the Ladies of Hamden, (Mount Carmel Society,) to constitute him a Life Member of the American Tract Society.

Letters received at the Office of the Religious Intelligencer during the week ending Oct. 30, 1828.

Rev. N. Brown; Charles Smith; N. J. Smith, Esq.; Daniel E. Brinsmade; Peter Gaylord; W. Eichbanner; Rev. J. Waterman; C. H. Wilcox; Rev. Ira Hart; Rufus Baldwin; Wm. P. Burrall, Esq.; John S. Dunning; Philo Dickinson, Esq.; A. Turney; Asahel Dunning.